

## In Defence Of:

الإمام محمد ناصر الدين الألباني

**Al-Imaam Muhammad Naasirud-Deen al-Albaanee**

Shaykh Saleem bin 'Eed al-Hilaali & Shaykh Muhammad 'Umar Bazmool

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### 9 Top Accusations Against Imaam Al-Albaani And Their Rebuttal:

By: Shaykh Muhammad 'Umar Bazmool

In the Name of Allaah, Most Merciful, the Giver of Mercy, and the peace and blessings be upon the Messenger of Allaah As to what follows:

Al-Albaani, may Allaah have mercy upon him, is the Shaykh of Hadeeth in this time; he is called the Muhaddith (Hadeeth Scholar) of ash-Shaam (Palestine, Syria, Jordan, Lebanon), and if it was said he was the, 'The Muhaddith of the World', he would have deserved it. I do not praise anyone above Allaah; he, may Allaah have mercy upon him, faced – as many other 'Ulamaa' – many defamation of character and lies about him. These nine points summarize what they say about him:

1. He is a Hadeeth scholar, not a Jurist
2. He has no knowledge in the Fundamentals [of Islaam]
3. He has no teachers (Shuyookh)
4. He holds unconventional opinions which are contrary to the opinions of others
5. He does not respect the Scholars and does not know their place
6. His Math-hab is Dhaahiri
7. He is Lenient when authenticating Ahadeeth
8. He is contradictory in his judgment of Ahadeeth
9. He does not analyze the text [of the Hadeeth]

These matters – most of the time – are accused and put forth against the People of Hadeeth in every time. I believe that I should present them – as well as refute them as a defense and protection of him. Presented is what I am able to say, introducing this chapter – as being dutiful to the scholars, may Allaah have mercy upon them all.

1. He is a Hadeeth scholar, not a Jurist

This phrase, used to define him, totally, as being from the people of Hadeeth. It meant that he is intelligent and brilliant in it and that he did not involve in work, anything from the blessings of Fiqh. This is not objectionable, since Imaam al-Albaani, may Allaah have mercy upon him, is from the A'immah of Hadeeth in our times; we witness his knowledge and capability therein, that is witnessed for him. This, and praise is to Allaah, no two would differ on, nor would two goats butt-heads with each other regarding this, to the best of my knowledge. As for this phrase being used to nullify al-Albaani's understanding of Hadeeth, his clarification of their meanings, and his choosing and giving predominance to matters of knowledge, then in this sense it is false and Baatil, and, in actuality, this is what is wanted.

It is said to them: What is Fiqh to you? Did you mean by Fiqh, memorizing rulings and texts and sinking into assumptions, without establishing the origin of the authentic proof? As for this, then al-Imaam al-Albaani is most far from doing so. However, if what is meant by Fiqh is understanding and analyzing the texts of the Noble Book and Pure Sunnah, with the understanding of the Sahaabah, may Allaah be pleased with them, and their followers, without Ta`assub (bigotry; fanaticism) towards anyone, except to the proof, then we ask for one proof that the Imaam was not like that!

As for the words: 'That he is a Hadeeth Scholar and not a Jurist', with these [former] meanings is a false demonic statement, and the goal behind it is to take away from the ability and place [of importance] of the People of Hadeeth and that the Jurist can do without the Hadeeth.

As for these statements, the first of them is a mistake and innovation, and the end of it is heresy. As for it being a Bid`ah, it is deemed such because we do not know of this stance from as-Salaf as-Saalih. As for it being a heresy, it is because it alludes to throwing away all of the speech of Ahl al-`Ilm, and then seceding the laws, and nullification of rulings. When it is said, 'He is a Jurist and not a Muhaddith', then it is not accepted! The end would be disregarding the rulings of religion.

## 2. He has no knowledge in the Fundamentals [of Islaam]

This is an allegation, but where is the proof? It is apparent from the books of the Shaykh that this is a contradiction. Rather, it is known from the biography of the Shaykh, may Allaah have mercy upon him, that he taught two classes each week, attended by Students of Knowledge and some professors of Universities and from the books that he would teach from in his knowledge circles was, Kitaab Usool al-Fiqh, by `Abdul-Wahhaab Khallaaf.

This allegation, nullifying his knowledge in the Fundamentals of Fiqh, is rumored as a means of disparaging the People of Hadeeth, so they are accused of this. To those I say: It is important to note the following points:

i. That the Prophetic Sunnah is the Proofs of the Qur'an, as al-Imaam Ahmad bin Hanbal, may Allaah have mercy upon him, said in his letter about the Sunnah, from the narration of `Abdoos. So every ruling in the Qur'an is connected to the Sunnah, and it clarifies it and alludes to what is wanted therewith. With it, knowledge of what is wanted is acquired.

ii. That knowledge in Fundamentals is based upon the proofs of the Great Qur'an and Prophetic Sunnah, according to the Arabic Language as well as, observing the knowledge of the time of legislation, and knowledge in the circumstances of legislation; this matter was presented to the Companions, and no one takes part with them in its knowledge and understanding and there is no way to reach this comprehension, except through them. If that is affirmed, then know that the People of Hadeeth are the most blessed in this regard, for there is no one more knowledgeable than them regarding what has come from the Messenger, salla-llaahu `alaihi wa sallam, and there is none more knowledgeable than them regarding what has come from the Companions, radiya-llaahu `alaihim, for they are – in reality – the people of Fundamentals, and from their Manhaj, the texts of the Qur'an and Sunnah are used as the Fundamental that is based upon. Did the Scholars of Fundamentals strive to achieve anything except this?

From that, know that the Scholars of the People of Hadeeth are the scholars of

the Religious Fundamentals, and the Fundamentals of Extraction, relying on their predecessors, that which has come from the Companions and their Taabi`een.

### 3. He has no teachers (Shuyookh)

This is a hasty statement, for ash-Shaykh al-Albaani, may Allaah have mercy upon him, studied the sciences of machine, such as money exchange, from his father. In addition, he studied the books of Hanafee Fiqh, such as, Mukhtasar al-Qadoori, the recitation of the Noble Qur'an with his father, and completed it with him, with the recitation of Hafs' Tajweed.

Regarding the Hanafee Fiqh, he also studied, Muraaqi al-Falaah, with Shaykh Sa`eed al-Burhaani, as well as, Shuthoor ath-Thahab, in language, and some books of eloquence. He used to attend the meetings of the `Allaamah, Bahjat al-`Ataar, may Allaah have mercy upon him, along with some of the professors of, al-Majma` al-`Ilmi Bi Dimashq, amongst them being `Izz ad-Deen at-Tanookhi, when they were reading, al-Hamaasah, of Abee Tammaam.

In his prime, Al-Albaani, may Allaah have mercy upon him, met Shaykh Muhammad Raaghib at-Tabbaakh, may Allaah have mercy upon him. Ash-Shaykh at-Tabbaakh expressed admiration for al-Albaani and gave him his list, called, al-Anwaar al-Jaliyyah Fee Mukhtasar al-Athbaat al-Hanbaliyyah. So if this information is known, it is clear the extent of the weight of their statement, 'He has no Shuyookh'; it contradicts the reality.

His lack of teachers would not harm him, anyway. How many Scholars had few teachers, yet it left no deficit in his knowledge. Rather, the amount of narrators that they narrated from would only be except two or three, or even one, yet the A'immah witnessed their trustworthiness and memorization and skill, and it did not prevent them from taking knowledge from them and listening to them. One person named Abu `Amr Ahmad bin `Abdullaah bin Muhammad al-Lakhmee, who is known by Ibn al-Baaji (he died around the year 400 Hijri), was from the people of Ashbeeliyyah, was well known and the Jurist of his time. He collected Hadeeth and Fiqh, as well being noble and used to memorize some of the books of Sunnah. It was written that he had a good memory.

### 4. He holds unconventional opinions which are contrary to the opinions of others

This is a worthless allegation, for indeed the People of Hadeeth, and al-Albaani, may Allaah have mercy upon him – and I do not praise anyone above Allaah – are from the Ghurabaa' (strangers), those who revive the Sunnah of the Prophet, peace and blessings be upon him, that has been eradicated by people.

Their statement, 'so and so is alone in this opinion', does not negate anything from his Fiqh and does not ascribe him to being contrary in opinions. Abu Muhammad Ibn Hazm, may Allaah have mercy upon him, said in, al-Ahkaam Fee Usool al-Ahkaam, 5/661-2, that, "The boundary of irregularity is that it be contrary to the truth, so whoever contradicts the correctness in any matter, then he is irregular in that, regardless if they were the whole world, all of them or some of them. The Jamaa`ah and totality are the people of the truth, even if there is no one in the world except one; then he is the Jamaa`ah and the totality. Indeed Abu Bakr and Khadeejah, may Allaah be pleased with them, were the only ones who became Muslim, so they were the Jamaa`ah, and the rest of the world besides them and the Messenger of Allaah, peace and blessings be upon him, were the people of irregularity and separation." So, irregularity (Shuthooth) is not one Scholar contradicting the majority of them, and irregularity is not being contradictory to the actions that people have adopted or

the separation between the people.

How many matters did the Great Scholars such as Abu Haneefah, ash-Shafi`ee, Maalik, and Ahmad single out? It is by no means shameful in their right and does not negate the quality of their Fiqh. We would not prohibit their Fiqh because of it, and there is no one who will ascribe to them, may Allaah have mercy upon them, irregularity or being single in an opinion! How is it, that one is attributed with irregularity, the one who is following the one who is unerring, peace and blessings be upon him? Rather, some of the A'immah contradicted the Sunnah and Athar, yet people of knowledge did not call them irregular or single.

Al-Haafidh Ibn Abee Shayba (d. 235 Hijri) wrote a book called, as-Musannaf and had a chapter therein called, 'The Response to Abee Haneefah'. He released it saying, 'This is what Abu Haneefah has contradicted, from the Athar that came from the Messenger of Allaah, peace and blessings be upon him.' Further, al-Layth Ibn Sa`d, may Allaah have mercy upon him, said, "I counted seventy matters from Maalik bin Anas, all of them contradictory to the Sunnah of the Prophet, peace and blessings be upon him, among them is what Maalik said in his opinion." Al-Layth said, "And I have written to him regarding that"; this statement is found in Jaami` Bayaan al-`Ilm wa Fadhlul, 2/148. Furthermore, when did the flow of the peoples actions become a thing of absolute proof in the religion of Allaah, while the texts are wanted [as proofs]?

Which sin did the People of Hadeeth or al-Albaani commit if they stopped and discontinued to seek proofs when the degree of authentication became clear to them, and no clear contradiction became apparent to him, so they acted upon that, and they called the people to act upon reviving a Sunnah that the Hadeeth implies, subhaanallaah (Allaah be Glorified)! Rather than thanking them for this action, they belittle them, and ascribe them to irregularity and being single in an opinion!

5. He does not respect the scholars and does not know their place

This accusation is void of any kind of Daleel (proof). Instead, what is occurring is contradictory. What this matter entails is that some people had delusions that ash-Shaykh al-Albaani, may Allaah have mercy upon him, when he acted upon an authentic narration that was known to be contradicted by a respected person, that he, by doing this action, ostracized those `Ulamaa who did not act according to the narration, and that he does not respect their status. This is a delusion, and it has two faces.

i. There is a difference between not following anyone except the only one who is unerring, peace and blessings be upon him, and between outlawing the statements of the Scholars.

ii. As for denying any obedience except to him: No statement, from anyone, should be given more priority than what he, peace and blessings be upon him, has come with regardless of whom it may be; rather, you must look into the authenticity of the narration first; if it authentic, then you look at the meaning. If it becomes clear to you, then you do not alter it, even if it contradicts you as far as the east and west.

iii. From among the gems of the speech of al-Imaam al-Albaani, may Allaah have mercy upon him, is in, as-Silsilah as-Saheehah, while he was commenting on Hadeeth number 221. He said, "Adhere to it – meaning the Hadeeth – and bite onto it with the molars, and keep away from the opinions of men, for indeed if the Athar is narrated, then the opinion becomes invalidate, and if the river of

Allaah is narrated, then the river of the fortress becomes invalidate."

iv. Knowledge: There is not – as far as I know – an issue that al-Imaam al-Albaani, may Allaah have mercy upon him, made a statement about that no person from the people of knowledge had said before him; and he, may Allaah have upon him, would strive to mention his predecessors regarding the actions that he chose to act upon, so that their positions in contrast to the texts have become clear. The Shaykh, may Allaah have mercy upon him, goes back to the statements of the Scholars and considers them and benefits from them, without Ta`assub or Taqleed (blind-following). He said in the introduction to his book, Sifatu Salaat an-Nabi sala-Ilaahu `alaihi wa sallam, "As for returning to their statements – meaning the Ulamaa, and benefiting from them, and utilizing them to understand the truth of what they differed upon, meaning that which has no text supporting any view – neither in the Qur'an nor the Sunnah, or that which is in need of clarification, then that is a matter that we do not negate; rather, we order that, and we urge that, because the manifestations from that is hoped for, for whoever treads the path of guidance with the Book and Sunnah."

The issue still points to the aim of the Shaykh's harshness to those who contradict him, and the fact is that, that statement is relative; it varies from one person to another, some of them call it objectivity in search and devotion to the seeker of the truth without courtesy, others call it harshness and lack of kindness. In any case, it is paramount that the following points not be ignored:

- i. Some of them ask kindness from the Shaykh when he is responding to them, even though they do not show that kindness in their responses. They ask him to treat them, in his responses to them, in a way which they do not comply with when they are responding to their contradictors.
- ii. Harshness, when establishing the truth, does not mean that it is false, and it is not permitted to forbid one from accepting it.
- iii. Kindness, when establishing the falsehood, does not mean that it is the truth.
- iv. Harshness, sometimes, could be from wisdom when making Da`wah.

The Shaykh, rahimahullaah, has commented on what is attributed to him regarding harshness, in, as-Silsilah adh-Dha`eefah, volume one, page 27.

## 6. His Math-hab is Dhaahiri

This is an accusation that needs proof. The fact is, attributing Ahlul-Hadeeth as being from the people of Dhaahir is from hearsay that is spread from time to time. Hence attributing al-Albaani with this is not strange, since he is from the People of Hadeeth! Because of the eternity of the garment that may have tied onto the minds of some, no doubt we should ask these questions:

- i. Did the Shaykh declare in any of his books that he follows the Dhaahiri Math-hab?
- ii. Does the mere fact of the Shaykh's reference to the books of Ibn Hazm constitute him being a Dhaahiri?

With knowledge in various accounts, ash-Shaykh al-Albaani, rahimahullaah, makes Ibn Hazm, the Dhaahiri, look ugly, as in, Tamaam al-Minnah, page 160, where he says, "Contrary what Ibn Hazm rattles around", and in the same

source, page 162, he says, "And Ibn Hazm, as usual, was irregular in his upholding the Dhaahiri Math-hab." Also among the volumes of al-Albaani, may Allaah have mercy upon him, is his book in refutation to Ibn Hazm in regards to the matter of stringed instruments. Therefore, the People of Hadeeth – and al-Albaani is one of them – are among those farthest from the mistakes that the Scholars have recorded regarding the adherents to the Dhaahiriyyah. On the contrary, the Shaykh, rahimahullaah, declared, on more than one occasion, the most famous among them being his book, Sifatu Salaat an-Nabi salla-llaahu `alaihi wa sallam, that he relies, in his Manhaj, upon following the Ahadeeth and Aathaar and does not stray from that, in addition to his respect for all the A'immah, and benefiting from their understanding.

## 7. He is lenient when authenticating Ahadeeth

This is a matter that is relevant and differs according to the people, so whoever is severe [when authenticating Ahadeeth], will view others as being lenient, and whoever is lenient will consider others to be harsh. Therefore to find out the truth, we must investigate and examine the case and compare it to others. The sum of what is ascribed to al-Albaani, rahimahullaah, regarding leniency, is in the following:

i. Authenticating a weak narrated because of multiplicity in the ways that it has reach the Ummah.

ii. Accepting the narration of the narrator whose status is unknown and relying upon Ibn Hibbaan's strengthening of the narration.

iii. His Ta`deel (praise) for some of the weak narrators.

All variations of a weak narration accept consideration and repair, and it improves by the many ways that it has been transmitted. This applies to all weak narrations except Hadeeths that have a narrator who is a liar or fabricator in its chain, a Hadeeth that is suspected to have been lied upon, a Hadeeth which has a narrator who is in the degree of abandonment (such as the one who's memory has faded tremendously), and the irregular Hadeeth, or the Hadeeth that is disclaimed.

As for acceptance of a Hadeeth which has a narrator who's status is unknown and relies on Ibn Hibbaan to strengthen the narration is what is ascribed to al-Albaani, rahimahullaah, without correct proof for it! The Shaykh responded [critically] in more than one place to those who rely upon Ibn Hibbaan's strengthening, and he is ascribed with leniency [in authenticating Ahadeeth]! Al-Albaani, rahimahullaah, concluded in the introduction to his book, Tamaam al-Minnah, pages 20-26, the fifth rule that he named, 'Lack of reliance upon Ibn Hibbaan's strengthening.'

As for his praise for some of the weak narrators, this is a total fabrication, since the accusers can not bring even one narrator whose weakness was agreed upon and al-Albaani, rahimahullaah, praised the weak narrator.

## 8. He is contradictory in his judgment of Ahadeeth

This is ignorance or ignoring the fact of the matter, so know my brother, may Allaah preserve you, that from the fundamental truths of Ahlus-Sunnah wal-Jamaa`ah is that the infallibility is not fully established for anyone in this Ummah except the Prophet of Allaah, salla-llaahu `alaihi wa sallam, and we, and we praise Allaah, and by his grace, are upon that fundamental; we do not affirm



infallibility to al-Albaani, rahimahullaah, as we do not affirm it for anyone else from the people of knowledge.

However, does the mere fact of a mistake or contradiction of the scholar negate his knowledge and negates for him the title of knowledge? I do not think that any just person, let alone a scholar, would say this! Yes, using one as proof whose mistakes are many, and his mistakes are more than his accuracies, negates his being called trustworthy and his status is null and void.

If this is long-established, then know that all of the Ahadeeth, which al-Albaani was ascribed to contradiction in his rulings leaves no mark on neither his trustworthiness nor his knowledge, not to the layman let alone a scholar, all praise is due to Allaah. Those Ahadeeth that are said to have a contradiction, compared to the other Ahadeeth that the Shaykh collected are few, of little significance, since it does not tarnish his ocean of knowledge, and the water, if it lessens, would not have scum [in it]. Ascribing him as being contradictory is a spiteful allegation and a filthy fraud in most cases. After reviewing this allegation, only a few are accepted, if they are not disregarded from the following cases:

- i. Narrations that the Shaykh changed his ruling after more reasons came about that were not known to him before.
- ii. Narrations that he ruled on them a certain way then stopped at another way.
- iii. Narrations that he ruled on them based upon what was superior to him regarding the condition of the narrator, and his Ijtihaad regarding that narrator was renewed, and he changed his ruling.
- iv. Narrations that did not reveal an `Illa (defect), but then it became apparent later on.
- v. Narrations that he did not know of a present follower of it or witness, and then he knew later on.

I refer you, O my brother who is reading, to the book, al-Anwaar al-Kaashifah li-Tanaaqadhaat al-Khasaaf az-Zaa'iqah wa Kashf ma feeha min az-Zaighi wat-Tahreef wal-Mujaazafah.

## 9. He does not analyze the text [of the Hadeeth]

This accusation is false and has no bases to it. The fact is, the Shaykh's books, may Allaah have mercy upon him, demolishes this fabricated accusation. Therefore, I will mention only one Hadeeth which clarifies al-Albaani's analyze of the text, after he had analyzed the Sanad.

This is from the second Hadeeth in, Silsilah al-Ahadeeth adh-Dha`eefah that states, "Whomever's Salat does not protect him from atrocities and falsehood, then he moving further from Allaah." After commenting on the Sanad, he dealt with the text, saying, "As for the text of the Narration (Hadeeth), it is not authentic because what is apparent includes the person who prays with its (the Prayer's) preconditions and pillars. Whereas the truth is that the religion is the criteria which rules upon its (the Prayer's) correctness, even if the person who prays still does some sins; how, then, does this Salat move him further from Allaah? This is from what the Sharee`ah does not accept nor attest to..." to the end of his commentary.

And with this, our goal is complete, and all praise is to Allaah, He who, with his bounties, the good deeds become accomplished. By Shaykh Muhammad `Umar Bazmool

## **Rebutting Salmaan al-`Awdah And his ascription of *Irjaa'* to al-Imaam al-Albaani [1] By Shaykh Saleem bin `Eed al-Hilaali**

In the Name of Allaah, Most Merciful, the Granter of Mercy

Our Shaykh, Abu Usaamah Saleem bin `Eed al-Hilaali, may Allaah preserve him, was asked about the *Fatwa* of Salmaan al-`Awdah wherein he ascribes our Shaykh, the *Imaam*, al-Albaani, *rahimahullaah*, to *Irjaa'*. Salmaan al-`Awdah said, "The root of *Irjaa'* is, removing actions from what is known to be *Imaan*, and that could be in varying levels, and Shaykh al-Albaani, may Allaah have mercy upon him, was ascribed to something like that, and he is an *Imaam* and a *Mujtahid* [2], may Allaah forgive him."

So our Shaykh answered as follows:

Firstly: What appears from the speech of this person is his ignorance, both in *Irjaa'*, and the *Murji'ah*, for indeed removing actions from what is known and designated to be *Imaan* is the *Math-hab* of the *Murji'at al-Fuqahaa'* [3], and our Shaykh, al-Albaani, sees that actions are a part of *Imaan*, and agrees with the *`Aqeedah* of *Ahl as-Sunnah Wal-Jamaa'ah* in their statement that Faith (*Imaan*) increases and decreases, and whoever says that is free *Irjaa'*, from top to bottom, inside and out, just as has been established from *al-Imaam Ahmad*.

Secondly: That our Shaykh, al-Albaani, is from the first from amongst the Salafi *'Ulamaa'* in this time who publicized and verified the books of the Salafi *Imaams* that refute the falsehood of the *Murji'ah*, such as the book, "*al-Imaan*", by Ibn Taimiyyah, and "*al-Imaan*" by Abu `Ubaid, and others.

Thirdly: That our Shaykh, *al-Imaam* al-Albaani, responded to the statement of Shaykh al-Islaam Ibn Taimiyyah in his statement, "That the difference between the *Murji'ah* al-Fuqahaa' and *Ahl as-Sunnah* in the matter of faith is a false difference", when he, *rahimahullaah*, established that the difference is real, and he responded to him in different manifestations, he expanded thereon in his book, *al-`Aqeedah at-Tahaawiyyah: Sharh Wa Ta'leeq*.

Fourthly: That our Shaykh, *rahimahullaah*, freed himself from this falsehood in his lifetime in many of his books. Such as, *al-Qawl al-Ahmad Fee ath-Thabb `an Musnad Ahmad*", and, "*Ad-Darar al-Mutala'iah*", wherein he responded to the falsehoods of Safar al-Hawaali in his book, "*Dhaahirah al-Irjaa'*".

Fifthly: That our Major Salafi Scholars witnessed the correct Salafi Creed and good Methodology for our Shaykh.

Our Shaykh, the Jurist of the era, Ibn `Uthaimeen, *rahimahullaah*, said, "Whoever accuses al-Albaani of *Irjaa'*, has erred, either he does not know al-

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1 This is from an article written by Shaykh Saleem al-Hilaali which can be found here: [http://www.islamfuture.net/new/news\\_view\\_165.html](http://www.islamfuture.net/new/news_view_165.html)

2 T.N. A *Mujtahid* is a scholar capable of deriving legal rulings directly from the texts on his own.

3 T.N. The *Murji'at al-Fuqahaa'* are a group from amongst the scholars who said that actions are not part of Faith (*Eman*), however, they do say that actions do have an effect thereon: obedience increases it, and disobedience decreases it.



Albaani, or he does not know *Irjaa'*. Al-Albaani is a person from *Ahl as-Sunnah*, *rahimahullaah*, and defends it, he is an *Imaam* in *Hadeeth*, we do not know of anyone in our times that could compete with him. But some people – and we ask for Allaah's forgiveness – there would be in his heart some hatred, if they see someone being followed, they go and accuse him of something; just like the action of the hypocrites who criticize the volunteers from the believers with respect to charities, those who they did not find except their effort. They would criticize the rich charitable person because of the charity, as well as the poor charitable person!

The man, *rahimahullaah*, we know him from his books, and I know him from his sittings, occasionally: his *'Aqeedah* is Salafi, his *Manhaj* is good, but some people want to declare the slaves of Allaah as *Kuffaar* by that which Allaah did not declare them to be *Kuffaar* because of. And then they declare that whoever does not follow them in this *Takfeer* then he is a *Murji'*, which is a lie, falsehood, and slander, therefore, do not listen to this statement from any person who comes about."

And this statement is recorded in the tape called, "The Major Scholars freeing al-Albaani from the accusation of *Irjaa'*." (*Tabri'ah Kibaar al-'Ulamaa' Lil-Albaani min Tuhmat al-Irjaa'*)

Our Shaykh, the *Imaam* of *Ahl as-Sunnah*, Ibn Baaz, *rahimahullaah*, said, "*Ash-Shaykh* Naasir ad-Deen al-Albaani is from our well-known brothers, from amongst the *Hadeeth* scholars of *Ahl as-Sunnah Wal-Jamaa'ah*. We ask Allaah for us and him, to bring success and help in every good, and it is incumbent upon every Muslim to fear Allaah, and to fear Allaah with regards to the Scholars, and to not speak except upon insight."

Sixthly: And we refer anyone who has any amount of doubt to the book of our brother and friend, the Shaykh Ali al-Halabee, called, "*At-Ta'reef Wat-Tanbi'ah*".

We ask Allaah for guidance to all of us, and we advise this man and his likes: those who consider easy to fabricate against the Scholar of the Salafi Call, to fear Allaah before a day comes to him in which there is no barter nor mutual befriending.

On the last day we will leave unto to ad-Diyaan (one of the attributes of Allaah [subhaanahu ta'aala]), and that day the opponents will be gathered.